

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 6th September 1890.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	"Ahammadi"	Tangail, Mymensingh	450	30th Aug. 1890
2	"Hitakari"	Kushtea	30	
3	"Kasipore Nibasi"	Kasipore, Burrisal	.....
4	"Sahayogi"	Burrisal	.....
5	"Uluberia Darpan"	Uluberia	.....	30th ditto.
<i>Weekly.</i>				
6	"Arya Darpan"	Calcutta	102	11th and 18th Aug. 1890.
7	"Bangabasi"	Ditto	20,000	30th Aug. 1890.
8	"Burdwan Sanjivani"	Burdwan	302	26th ditto.
9	"Cháruvartá"	Sherepore, Mymensingh	500	25th ditto.
10	"Dacca Prakash"	Dacca	1,200	31st ditto.
11	"Education Gazette"	Hooghly	885	29th ditto.
12	"Grambasi"	Ramkristopore, Howrah	800	1st Sept. 1890.
13	"Hindu Ranjika"	Beauleah, Rajshahye	300	27th Aug. 1890.
14	"Navayuga"	Calcutta	.....
15	"Pratikar"	Berhampore	600	29th ditto.
16	"Rungpore Dikprakash"	Rungpore	.....	28th ditto.
17	"Sahachar"	Calcutta	500	27th ditto.
18	"Samaj-o-Sahitya"	Garibpore, Nuddea	.....	31st ditto.
19	"Samaya"	Calcutta	3,806	29th ditto.
20	"Sanjivani"	Ditto	4,000	30th ditto.
21	"Sansodhini"	Chittagong	.....	28th ditto.
22	"Sakti"	Dacca	.....	26th ditto.
23	"Saráswat Patra"	Ditto	300	30th ditto.
24	"Som Prakash"	Calcutta	1,000	1st Sept. 1890.
25	"Sudhakar"	Ditto	2,580	29th Aug. 1890.
26	"Sulabh Samvad"	Ditto	.....	30th ditto.
27	"Surabhi o Patáka"	Chandernagore	700	29th ditto.
<i>Daily.</i>				
28	"Banga Vidyá Prakashika"	Calcutta	500	25th and 28th to 30th Aug. and 1st to 4th Sept. 1890.
29	"Bengal Exchange Gazette"	Ditto	.....	28th, 30th and 31st Aug. and 1st and 3rd Sept. 1890.
30	"Dainik o Samachar Chandrika"	Ditto	1,500	31st Aug. and 1st to 4th Sept. 1890.
31	"Samvad Prabhakar"	Ditto	800	29th and 30th Aug. and 1st to 4th Sept. 1890.
32	"Samvad Purnachandrodaya"	Ditto	300	29th Aug. and 1st to 4th Sept. 1890.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	"Dacca Gazette"	Dacca	.....	1st Sept 1890.
HINDI.				
<i>Monthly.</i>				
34	"Darjeeling Mission ke Masik Samachar Patrika"	Darjeeling	20	
35	"Kshatriya Patrika"	Patna	200	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Weekly.</i>				
36	"Aryāvarta"	Calcutta ...	1,500	16th and 23rd Aug. 1890.
37	"Behar Bandhu"	Bankipore ...	.....	19th and 26th ditto.
38	"Bhārat Mitra"	Calcutta ...	1,653	14th and 21st ditto.
39	"Desī Vyāpārī"	Ditto ...	.....
40	"Sār Sudhānidhi"	Ditto ...	500	
41	"Uchit Baktā"	Ditto ...	4,500	
PERSIAN.				
<i>Weekly.</i>				
42	"Jām-Jahān-numā"	Calcutta ...	250	22nd and 29th ditto.
URDU.				
<i>Weekly.</i>				
43	"Aftal Alum Arrah"	Arrah ...	300	
44	"Al Punch"	Bankipore ...	.....	28th Aug. 1890.
45	"Anis"	Patna ...	.....
46	"Gauhur"	Calcutta ...	196	
47	"Raisul-Akhbari-Moorshidabad"	Murshidabad ...	.....	24th ditto.
48	"Urdu Guide Darussaltanat"	Calcutta ...	340	
URIA.				
<i>Monthly.</i>				
49	"Asha"	Cuttack ...	.....
50	"Pradīp"	Ditto ...	.....
51	"Samyabadi"	Ditto ...	.....
52	"Taraka and Subhavārtā"	Ditto ...	.....
<i>Weekly.</i>				
53	"Dipaka"	Cuttack ...	.....	9th and 16th Aug. 1890.
54	"Samvad Vāhika"	Balasore ...	205	7th and 14th ditto.
55	"Urya and Navasamvād"	Ditto ...	600	6th and 13th ditto.
56	"Utkal Dīpikā"	Cuttack ...	444	9th and 16th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
57	"Silchar"	Silchar ...	500	25th Aug. 1890.
58	"Paridarshak"	Sylhet ...	450	26th ditto.

I.—FOREIGN POLITICS.

THE *Sahachar*, of the 27th August, says that now that the British English policy in British East Africa. East Africa Company has acquired a large tract of country in that continent, the question arises how that tract will be governed. The Company has already ordered some Sikh soldiers to Africa; but will soldiers alone be taken away from this country to govern the Company's territories? The Russians, after conquering a country, mix with its people and establish friendly relations with them. With their help they conquer other countries and reward their services by appointing them to high posts in these newly-conquered countries. The English, on the other hand, never mix with any conquered people, and always love to give themselves the airs of conquerors. This is why, in spite of their superior system of government, they are not liked by those whom they conquer. They ought to take a lesson from the gradual dismemberment of the Turkish empire, and change their method of governing a conquered people. They ought to imitate the example of Russia and try to govern Africa with the help of the natives of India. The Indians are both liked and respected by the people of Africa, and are likely to prove more successful than European officials in governing them. The Judges, Magistrates, soldiers and military officers who are to be employed in Africa should therefore be selected from among the Indians. Unemployed Eurasians should also find employment there. England has derived much advantage from India, but she has, up to this time, made India no adequate return. Here is an excellent opportunity of giving India her due and the opportunity should not be missed. The stability of the British Empire in India requires that Africa should be made a part of that empire. Is not that a good policy which will make the people of India feel that their interests are identical with those of the people of England?

SACHACHAR,
Aug. 27th, 1890.

2. The *Samaya*, of the 29th August, refers to the letter addressed to the Government of India by the Amir of Afghanistan, protesting against railway extension towards Cabul, and remarks as follows:—

SAMAYA,
Aug. 29th, 1890.

The survey for the proposed railway will commence in the ensuing cold weather, and considering the hostile attitude of the Amir, it may lead to the enactment of scenes of horror on the north-western frontier of India. The writer's fears are strengthened by the manufacture of munitions of war which has been going on incessantly for some time in Afghanistan. Though the Amir says that his military preparations are needed to keep the rebellious Afghan tribes in check, who knows against whom they are really intended? The public has no confidence in the Amir's professions.

II.—HOME ADMINISTRATION.

(a)—Police.

3. A correspondent of the *Surabhi-o-Pataká*, of the 29th August, says that a suit for damages will be shortly brought against Baboo Padmalochan De, Sub-Inspector of the Telinipara and Bhadresvara Police, on account of his having got up a false case against certain persons of Telinipara. The Sub-Inspector has become very unpopular. He was formerly at Singur, and was transferred from that place to Telinipara by way of punishment. He should try to earn the good opinion of the people, or an application for his transfer will be made to the District Superintendent of Police.

SURABHI-O-PATAKA,
Aug. 29th, 1890.

4. The *Hitakari*, of the 30th August, says that the Deputy Magistrate of Kushtea deputed the daroga of the Naopara thana to investigate the charges made

HITAKARI,
Aug. 30th, 1890.

against Rambrahma Biswas, punchayet of the Sadarpore village, within the jurisdiction of the Naopara thana in the Kushtea sub-division of the Nuddea district (see R. N. P., 26th July, 1890, paragraph 7).

Although evidence of the panchayet's criminality was forthcoming, the daroga reported the charges to be false, and stated that the panchayet was right in discharging the thieves as the charges against them were false and had been maliciously brought. The reason why the daroga has reported in this way is that he wanted to save the three constables who were implicated in the matter. It is also strange that the daroga was able to finish his investigation in five or six hours. It is hoped that the Magistrate of Kushtea will himself investigate the matter, or, at least, depute a police inspector to make an investigation.

DACCA PRAKASH,
Aug. 31st, 1890.

5. The *Dacca Prakash*, of the 31st August, says that the dead body of a person named Deva Nath Barik has been found in the Dacca hajat room. The police says that the man committed suicide. But as the hands and feet of the man were found tied with his own cloth to the door of the room in which he was confined, it is doubtful whether the story of the police is correct. Again, supposing that he really committed suicide, how is it that his groans did not attract the notice of the guard. The man was arrested for theft and was an old offender, and it is not at all likely that shame or fear of punishment had urged him to put an end to his life. Perhaps he knew himself to be innocent and as he had been more than once convicted and punished through the instrumentality of the police, he made away with his life though sheer disgust. The writer cannot say whether or not ill-treatment by the police was also a cause of the fatal act.

DACCA PRAKASH.

6. A correspondent of the same paper says that there are two gangs of budmashes in the village of Medinimondal, in the district of Dacca, who have become a terror of the villagers. All the cases of theft, dacoity, incendiarism and other offences which are committed in the village are traceable to these gangs. The Deputy Magistrate of Munshigunge is asked to suppress the budmashes.

SAMAJ-O-SAHITYA,
Aug. 31st, 1890.

7. The *Samaj-o-Sahitya*, of the 31st August, has the following:—
The chowkidari system in the Bongong sub-division of the Nuddea district. The Kámdevpore village, in the Bongong sub-division of the Nuddea district, consists of 184 residents, of whom 25 are unable to pay the chowkidari tax, and from the rest Rs. 120 is collected every year at the rate of one anna per resident monthly on account of the tax. There being two chowkidars for the village, their annual pay amounts to Rs. 84. So there is a surplus of Rs. 36 per annum. Now there is another village named Chhátney on the east of Kámdevpore, which consists of 22 residents, and which, therefore, yields only Rs. 21 per annum as chowkidari tax. But the pay of the chowkidars of the village amounts to Rs. 42 per annum; and the deficit of Rs. 21 is made good from the surplus of the village Kámdevpore. The people of Kámdevpore are therefore made to pay for the safety of life and property of the people of Chhátney, which is very unjust. If the Kámdevpore people had to pay only for their own watch and ward, the burden of their taxation would be much lighter; and each village would be relieved of about 15 pies of the one-anna tax which he has now to pay. Nor would it be too much to expect the people of Chhátney to pay Re. 1-12 more per month than what they pay now for the maintenance of their watchman. For they are all well-to-do men. It may be as well to state that the benefit the people of these villages derive from the chowkidari system is not at all commensurate with the hardship they are put to in paying the tax. The panchayet is not to be seen in the villages except when he collects the tax. The chowkidars too are never found to perform their nocturnal duties

properly, and there is little hope of bringing these men to a sense of their duties, as the panchayet never listens to any complaints against them, and it is not very easy for the villagers to bring every such matter to the notice of the authorities. The police officer also, whose duty it is to see whether the chowkidars keep proper watch at night or not, does not, it seems, perform his duty conscientiously. The Deputy Magistrate is requested to direct his attention to the matter. The villages of Garibpore and Beshpore have now only one chowkidar between them. Formerly there were two chowkidars, one for each village. But at the request of the well-to-do people of the two villages, the number was reduced to one. There was a consequent reduction in the tax, but the advantage of this reduction is enjoyed in full only by the well-to-do people at whose instance the services of one chowkidar were dispensed with. The people of Garibpore are quite willing to pay for a chowkidar exclusively for their own village, and they have already made arrangements for raising the money which will be required for the purpose. It is hoped that the Deputy Magistrate will sanction the appointment of a chowkidar for that village alone.

(b)—*Working of the Courts.*

8. The *Behar Bandhu*, of the 19th August, says that a Hindu Missionary of Madras having made some jesting remarks in a public place about the birth of Christ was arraigned before the Magistrate on the charge of insulting the Christian religion. But if a Christian Missionary had ridiculed the Hindu religion in the way Christian Missionaries so often do, would he have been similarly arraigned before a Magistrate?

BEHAR BANDHU,
Aug. 19th, 1890.

A Hindu Missionary of Madras in trouble.

9. The *Samaya*, of the 29th August, thinks that the Mahomedans of Kakurtala, in the district of Beerbhoom, who desecrated the image of a Hindu goddess in the village should have been more heavily punished. They committed a very grave offence by throwing cow's blood and cow's flesh on the image of a Hindu goddess which was worshipped by the Hindus of their own village. Considering that the act might have led to a serious quarrel between the Hindus and the Mahomedans of the place, exemplary punishment ought to have been inflicted on the Mahomedan offenders.

SAMAYA,
Aug. 29th, 1890.

The Kakurtala cow-killing case.

10. The same paper says that the flogging of some schoolboys at Durbhunga by order of Mr. Faulder has caused great dissatisfaction. The boys were flogged on their naked buttocks. The chaprasie having first applied the lash gently was lashed in his turn by the Magistrate by way of being shown how the lash was to be administered. The lash was inflicted with such force that one boy passed water and another passed a stool. Mr. Faulder would have given evidence of good sense if he had caused the boys to be whipped by way of school discipline. Dr. Gilligan who beat a boy escaped unpunished, but the boys, who beat only a chaprasie, have been severely punished.

SAMAYA.

The Durbhunga schoolboy case.

11. The *Sanjivani*, of the 30th August, says that among the boys who have been punished with whipping by order of the Magistrate of Durbhunga, was a boy who had scarcely completed his ninth year, and it is said that that boy was almost done to death with pain and fear. Mr. Faulder is not a child, but the Magistrate of a district, and how could he bring himself to perpetrate such atrocity on mere boys for bad conduct? Certainly the District Magistrate who is capable of such things must be a horrible creature. If Mr. Faulder had been a sensible man, he would have sent the boys to their teacher to be properly dealt with. But not only this Magistrate, but the whole Magistracy of the country seem to be losing their common sense.

SANJIVANI,
Aug. 30th, 1890.

The Durbhunga schoolboy case.

If the Magistrate of Durbhunga has really whipped a lad of nine years, he has deserved the contempt and imprecations of the native community. The natives are a weak people, and they can therefore only heap imprecations on the man who incurs their displeasure.

SANJIVANI,
Aug. 30th, 1890.

12. The same paper says that Mr. Hume was guilty of two serious offences in connection with the Dum-Dum case reported in the last issue of the *Sanjivani* (see R. N. P., 30th August, 1890, paragraph 10) :—

Mr. Hume in the Dum-Dum case.

(1) Mr. Hume had Dhaneswar arrested by his own order before any complaint had been formally lodged against him in the thanna.

(2) Mr. Hume made an affidavit in the High Court in stating that the compound of the Municipal Office is a space enclosed within four walls, which is a downright falsehood.

That Mr. Hume could act in such a highhanded manner is probably because Mr. Sterndale, Cantonment Magistrate of Dum-Dum, is a friend of his. But he should certainly have known better. Mr. Hume ought to be taught a lesson for his illegal conduct.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 2nd, 1890.

13. The *Dainik-o-Samachar Chandrika*, of the 2nd September, refers to the coolie case before the Magistrate of Sealdah, and says that Mr. Meyers, in whose depôt the coolies were detained, should also have been made a defendant. Unless the principal offenders are punished, no number of convictions of coolie recruiters will produce any good result.

(d)—Education.

SAKTI,
Aug. 26th, 1890.

14. The *Sakti*, of the 26th August, says that the Bengali language, having been hitherto the only second language in the schools of Bengal, had done much to bring the Mahomedans and Hindus of Bengal closer together, and had almost welded these two differently constituted peoples into one nationality. But this unification of the Hindus and Mahomedans of Bengal is a thing that is unbearable to the Anglo-Indian. He has therefore now arranged for reopening the gulf between those two peoples by introducing Urdu as the second language for Mahomedan boys in the schools of Bengal. This policy of creating division in the enemy's camp won the English people their Indian Empire, and the administrators of that Empire are now adopting the same policy with the view of weakening the people in order that their own grasp of the Empire may become firmer. But whatever the rulers may do, it is really an unfortunate thing for the country that the Mahomedans are lending themselves to the Government's designs by making up their minds to avail themselves fully of the boon, as they consider it, which Government is conferring upon them.

Introduction of Urdu in the Bengal Schools.

SAKTI.

15. The same paper says that the students of the Entrance class of the Madaripore school in the Furreedpore district, taking a dislike to their new head-master, petitioned the Secretary for his removal.

The Madaripore High English school in the Furreedpore district.

But the head-master being a protégé of the Secretary, the latter took serious umbrage at this conduct of the boys, and had the whole class whipped in a closed room. Schoolboys should certainly be punished for the sake of discipline, but the writer cannot approve of the brutal way which the Secretary of the Madaripore school adopted for chastising his boys.

SAMAYA
Aug. 29th, 1890.

16. The *Samaya*, of the 29th August, says that nothing has come of the deliberations of the Arts Examinations Enquiry Committee. The Committee was from the outset anxious to defend the examiners, and the President has

The Arts Examinations Enquiry Committee.

thrown all the blame of the failures on the boys. One or two members were actuated by the desire to discover the truth and gave evidence of their independence and devotion to duty; but as the majority of the members were against them, their views were not adopted by the Committee.

A list of the cases in which boys who had been plucked in Sanskrit and Bengali were passed by the Committee on a re-examination of their papers is then given, and the question is asked, whether the Committee has done anything for these boys. There was surely no necessity of appointing the Committee if it was to be unable to do anything for such boys. In bringing the proceedings of the seventh and last meeting of the Enquiry Committee to a close, the President said that as the examination of the answer papers of the Entrance candidates did not reveal any irregularity in conducting the examination or any stiffness in the questions themselves, there was no necessity of instituting any enquiry into the result of the F.A. and B.A. Examinations. But if the President had not the power or the inclination to undertake the trouble involved in instituting an enquiry into those examinations, why did he consent to accept the office?

Considering the nature of the evidence given before the Committee by Mr. Rowe and some other people, it is really a wonder that they are appointed examiners year after year. The Calcutta University is now in an extremely miserable condition.

17. The *Bangabási*, of the 30th August, says that the Entrance Course for 1891 is not to be had of any book-sellers here, not even of Messrs. Thacker, Spink and Company, the publishers of the book. Many who were plucked in the last year's examination have not yet succeeded in getting copies of the book, although the next examination is near enough. Have the University authorities gone to sleep? Surely the University must be under the influence of some evil star, or every act of it would not be characterised by scandal and failure.

BANGABASI,
Aug. 30th, 1890.

18. The *Dacca Gazette*, of the 1st September, says that Baboo Surendra Nath Banerji begged pardon of the Syndicate of the Calcutta University after shifting the blame from his own shoulders on to those of his subordinates, but the Syndicate has refused to pardon him. The writer has often heard of some of the Calcutta colleges sending up boys to the University examinations in violation of the rules of the University. That a severe lesson ought to be taught to these colleges admits of no question, and it is hoped that the punishment of the Ripon College will have a salutary effect. The writer is not, therefore, sorry for the disaffiliation of that college.

DACCA GAZETTE,
Sept. 1st, 1890.

19. The *Som Prakásh*, of the 1st September, is compelled to say with regret that Justice Gurudas Banerji as Vice-Chancellor of the Calcutta University has not fulfilled the expectations that were raised by his appointment. Unlike his predecessors in the office, Justice Gurudas is not ignorant of the working of the Calcutta University, and it was therefore hoped that as Vice-Chancellor he would be able to effect a great many reforms, and that irregularities in connection with the selection of examiners, the conduct of the examinations and such like things would disappear under his Vice-Chancellorship. But these expectations have not yet been realised.

SOM PRAKASH,
Sept. 1st, 1890.

(e)—*Local Self-Government and Municipal Administration.*

20. The *Rungpore Dik Prakásh*, of the 28th August, draws the attention of the District Board of Rungpore to the irregularities prevailing in the ferry ghâts, which cause great inconvenience to the public.

RUNGPORE DIK
PRAKASH,
Aug. 28th, 1890.

SANSODHINI,
Aug. 28th, 1890.

21. Referring to the appointment of Miss Pereira as lady doctor for the Chittagong Municipality on a salary of Rs. 100 per month and a horse and house allowance of Rs. 70, the *Sansodhini*, of the 28th August, says that this appointment has been made by the District Board, although the services of the lady doctor will chiefly benefit the townspeople. The lady doctor should be stationed at the place in the mofussil from which the largest amount of road cess is levied. The town can have no claim to the services of a doctor paid by the District Board.

The District Board has also purchased a clock for Rs. 700 to be placed in the road cess building, and it is supposed that a further sum of some five or six hundred rupees will be spent in setting it up. The Board is wasting money in this way when the district is sadly in need of good roads.

SARASWAT PATRA,
Aug. 30th, 1890.

22. The *Sáraswat Patra*, of the 30th August, says that the streets and lanes of Dacca are in a state of utter disrepair and are not lighted at night. And people freely commit nuisance therein. The night-soil service is very unsatisfactory. The streets are not provided with names and house-numbering is not regularly done.

Some municipal grievances of Dacca.

BANGABASI,
Aug. 30th, 1890.

23. The *Bangabási*, of the 30th August, says that the officials are never found to admit the existence of scarcity in the country even when scarcity actually prevails. And this trait in the official character has become more marked since the misappropriation of the Famine Fund. When there was famine in Burdwan and Behar in the Bengali years 1292 and 1295 respectively, Government admitted its existence very reluctantly only when the press had cried itself hoarse over the matter, and even then it called upon the public and the District Boards to do their best to alleviate the sufferings of the afflicted people. And now the Bengal Government has issued a Resolution plainly imposing the duty of famine relief upon the District Boards without considering where the Boards will get money to discharge this new duty. One consequence of this Resolution has been that the District Boards like the Government itself, are doing their best to suppress all information about the existence of distress within their respective jurisdictions. One sees sights and hears sounds in the villages enough to break one's heart, but at the head-quarters of the district all is going on as usual as if nothing has happened. This is an ominous state of things for the country. The members of the District Board should, for the sake of their country, shake off their shyness and boldly make the real condition of the people known to the Government.

What a trick Lord Ripon played in this country when he introduced his Local Self-Government scheme! How very shrewd His Lordship was!

BENGALI EXCHANGE
GAZETTE,
Aug. 31st, 1890.

24. The *Bengal Exchange Gazette*, of the 31st August, says that diabetes, hemoptisis, acidity, asthma, and diarrhoea with fever have of late become very common diseases in Calcutta. The prevalence of these diseases is due to the imperfect flushing of the drains. The drains are now flushed at intervals of about 15 days, and the stench issuing from them at the time of flushing produces disease and sometimes, as in the case of a friend of the editor's, even death. The friend in question used to suffer from fever from time to time. One day he happened to smell the foul gas from the drains. From that day his appetite decreased and he got diarrhoea, which carried him off. Does the Government of Lord Lansdowne know all this?

Disease and drainage in Calcutta.

RUNGPORE DIK PRA-
KASH,
Aug. 28th, 1890.

(g)—*Railways and communications, including canals and irrigation.*

25. The *Rungpore Dik Prakásh*, of the 28th August, draws the attention of the District Board of Nuddea to the wretched condition of the road between

A road in the Nuddea district.

Santipore and Ranaghat. People run great risk in travelling upon the road by night.

26. The *Uluberia Darpan*, of the 30th August, says that the absence of a road leading to Ampta from Jhingra, Amragasi, and other villages in the district of Howrah is much felt by the people of the locality.

ULUBERIA DARPAN,
Aug. 30th, 1890.

A road to Ampta in the district of Howrah.

As the Local Board is not in a position to construct the road, the members of the District Board are requested to attend to the matter.

27. The same paper says that the absence of good culverts over the three khals in the villages of Gungapur, Radapur, and Vanesvarapur in the sub-division of Uluberia, is much felt by the people of those villages. People coming to the Gujarpur hât have to cross the khal at Vanesvarapur, and the boys attending the schools at Kamalpur and Dingapur have to cross the khal at Radapur. The District Board should look to the matter.

ULUBERIA DARPAN.

Culverts over some khals in the district of Howrah.

28. The *Dainik-o-Samâchâr Chandrikâ*, of the 1st September, says that, when the Lieutenant-Governor was in Arrah, the poor ryots of that part of the country applied to His Honour asking him to reduce the water-rate which is charged on them for using the water of the Sone Canal. The Lieutenant-Governor, who is kindness incarnate, kindly replied—"We have not excavated the khal for distributing its water gratis; we have excavated it for selling its water." Is that Government which does not act thus?

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 1st, 1890.

The Lieutenant-Governor and the Behar ryots.

29. The *Grâmvâsî*, of the 1st September, does not see why the Howrah District Board is so anxious to construct the Bigari-Lakla road at so large an expenditure of money. The road will benefit none but the factory sahibs. According to some, the proposed road will facilitate communication between Howrah and Uluberia. But it will facilitate communication between those two places no more than a road between Howrah and the Jubilee Bridge at Hooghly will promote communication between Howrah and Calcutta. If the proposed road is at all necessary, it should be made four cubits wide. The proposed Syampur road will be of far more importance and it is not right to defer its construction in favour of the proposed Bigari-Lakla road. The District Magistrate is asked to construct the new important roads first.

GRAMVASI,
Sept. 1st, 1890.

The proposed Bigari-Lakla road in the Uluberia sub-division of the Howrah district.

(h)—General.

30. The *Châruvârtâ*, of the 25th August, says that the people of Mirja and several other villages in the Mymensingh district lying within the jurisdiction of the Itna post office are greatly inconvenienced on account of great irregularity in the delivery of their letters, &c. The post peon generally makes his appearance in the villages once in a fortnight. The authorities should either create a branch post office at Mirja, or increase the number of peons in the Itna post office. The zemindar of Mirja is willing to make a donation if the scheme of opening a branch post office at Mirja meets with the approval of the authorities.

CHARUVARTA,
Aug. 25th, 1890.

Postal service at Mirja, in the Mymensingh district.

31. The *Sakti*, of the 26th August, says that the surplus in the budget is not due to any curtailment of the unnecessary expenses of Government. Government

SAKTI,
Aug. 26th, 1890.

The surplus in the budget.

is as extravagant as ever. The surplus, made so much of by Sir John Gorst in the House of Commons, has arisen solely from the improvement in the rate of exchange and the consequent rise in the value of the silver. And no credit can, therefore, be claimed either by the authorities for frugality or by the

Finance Minister for keensightedness. This surplus is a purely accidental one, arising from the fact of the Americans having brought up a large quantity of silver, and there is nothing in it which the authorities here or in England should boast of. But given the surplus, the question is, how is it to be utilised? Some are for re-establishing the famine fund. But everybody knows with what motive the last famine fund was established, and many people suspect that in proposing its revival Government only means to hoard up money for the purpose of squandering it in Tibet and Tartary.

The benefit of the surplus should be given to those who are really groaning under the burden of taxation. Those poor people who have nothing with which to season their food except a chilli and a grain of salt ought to receive the attention of Government first. The income-tax is, no doubt, inconveniencing people very much; but what is that inconvenience compared with the sufferings of the poor due to the enhanced salt duty? It is the writer's opinion that Government should take advantage of the surplus to abolish the salt duty altogether, and to raise the minimum of taxable income under the Income-tax Act to one thousand rupees. The Government should also reimpose the import duty, as the circumstances which necessitated its abolition have ceased to exist.

RUNGPORE DIK
PRAKASH,
Aug. 28th, 1890.

32. Referring to the proposal to create another famine fund with the surplus in the budget, the *Bungpore Dik*

Another famine fund.

Prakash, of the 28th August, says that the

people of India have no faith in a famine fund. For they know how the last famine fund was frittered away in Afghanistan. In view of the surplus Government would do well to direct its attention to the question of reducing or abolishing the income-tax and the salt duty. There is a probability of the income-tax being abolished, because the officials are strongly condemning it. But will not Government lighten the burden of the salt duty too, so that the poor may make their humble morsel of food a little more palatable?

BANGABASI,
Aug. 30th, 1890.

33. The *Bangabasi*, of the 30th August, says that the Government of India has at length come to a sense of the injustice which has been done to the three Assistant Surgeons by Dr. Hilson, or it would not have seen any necessity for passing new rules for the septennial examination of Assistant Surgeons. The Government has seen the injustice of Dr. Hilson's act, but it has not the courage to redress it. How glorious is the English rule!

BANGABASI.

34. Referring to the recommendations of the Board of Revenue and the Divisional Commissioners to repeal the income-tax, the same paper says that it is as well to

The income-tax.

remark in this connection that the members of the Board and the Divisional Commissioners are not exempt from the tax. The people, as a body, are not opposed to this tax, although it cannot be denied that oppressions are occasionally committed in assessing it. There will be nothing to say against this tax if the oppressions now and then committed in connection with it are checked, and the minimum taxable income is raised to two thousand or two thousand and five hundred rupees. In fact, with these modifications the tax will be the one best suited to this country. The people themselves are not opposed to it, but the authorities say that they are opposed to it, because it is by so doing that they are able to advise the repeal of a tax which takes so much from their own purses.

SANJIVANI,
Aug. 30th, 1890.

35. The *Sanjivani*, of the 30th August, has the following:—

The officials and the income-tax.

For some time past the officials had been saying that complaints against the income-tax were becoming fewer. But the Board of Revenue and the Divisional Commissioners are just now crying out with one voice that people are very much dissatisfied with the tax, and that it should therefore be repealed.

The Lieutenant-Governor, too, is just now expressing dissatisfaction with the mode of assessing the tax, and he, too, perhaps, is for repealing it. It is very unjust that the high Anglo Indian officials, who are draining away the country's money, should complain of the only tax which they pay towards the maintenance of the administration. The improvement in the rate of exchange will produce a surplus in the Budget, but this surplus should be availed of to repeal the salt duty and to raise the minimum of taxable income under the Income-tax Act to two thousand rupees. The officials would only shew the manliness which should be theirs by forgetting their own grievances just now and taking pity on the poor.

36. The *Uluberia Darpan*, of the 30th August, says that there is only one post peon at the post office at Gujarpore within the jurisdiction of the Syampore thana in the sub-division of Uluberia. This man has to carry dāk every day between Gujarpore and Syampore in addition to distributing letters in the surrounding villages. As this causes much inconvenience and delay in the distribution of letters, the Postal authorities are asked to appoint one peon for the carriage of dāk and another for the distribution of letters. The villagers will be obliged if a savings bank is established in the post office.

ULUBERIA DARPAN,
Aug. 30th, 1890.

IV.—NATIVE STATES.

37. The *Samaya*, of the 29th August, says that, according to a correspondent of the *Bengalee* newspaper, Government requested the late Maharaja Ranabir Singh, of Cashmere, through one of its officials, to sound the views of the Russian Government in regard to India by writing a letter either to that Government or to some power friendly to it expressing his dissatisfaction with the British Government. The Maharaja at first refused to write such a letter, but afterwards wrote it at the importunity of the official. The circumstances under which the Maharaja wrote the letter were known even to the Chief Secretary to the Punjab Government. The letter in question then came into the hands of Government, which thereupon charged the Maharaja with disloyalty, and even made preparations for sending an army for the occupation of Jammu and Cashmere. At this juncture the Maharaja died, his death being due to ill-health brought on by anxiety. How dreadful this? What a mean artifice to effect the ruin of an innocent and inoffensive man! The writer is not disposed to believe this story against the British Government. But if the story be true, he will not know how to characterise the Government which acted in this way. Will Parliament enquire into the matter?

SAMAYA,
Aug. 29th, 1890.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

38. The *Sahachar*, of the 27th August, says that to-day (the 27th) the Lieutenant-Governor is in Chupra. His Honour's visit to Gazipore at this time has dissatisfied many people. The country is submerged and men's houses and cattle are floating in water. It is necessary to adopt remedial measures. The floods have done great damage in the districts of Burdwan, Moorshedabad, Nuddea, Dacca, Mymensingh, and Hooghly. The news has arrived that water is waistdeep on the public roads in Culna and Srirampore. The greater part of the district of Nuddea is under water. The *aus* crop is lost and the prospect of the *aman* crop is not bright. It is now for the kind-hearted Lieutenant-Governor to take the needful measures.

SAHACHAR,
Aug. 27th, 1890.

39. A correspondent of the *Sudhakar*, of the 29th August, writes from Garibpore, in the Nuddea district, to say that places within the Karimpore and Tehatta thanas have been deluged by the overflow of the river Khare. The *aus*

SUDHAKAR,
Aug. 29th, 1890.

and *aman* crops have been destroyed. Men and cattle are in a miserable condition. Government should relieve the afflicted people.

BANGABASI,
Aug. 30th, 1890.

40. The *Bangabási*, of the 30th August, says that the Bengal Government has made a grant of seventy-three thousand rupees for the construction of a road between Mátipará and Lakshmanbari in the

The Government and distress from flood.

Darjeeling district. The construction of this road has become a necessity to the planters by whom the district is mainly occupied; and Government has at once granted the sum mentioned above to meet their requirement, although it has not a handful of rice to give to the millions of poor men, women, and children who are about to die of starvation in consequence of the floods. Not only has Government abstained from giving relief to the flood-stricken people, but it is trying its best to make the public believe that no distress prevails in the country.

BANGABASI.

41. The same paper has the following:—At 10 P.M., on the night of the 25th August last, the Lalitakuri embankment on the Bhagirathi in the Moorshedabad district gave way, flooding the districts of

The breach in the Lalitakuri embankment.

Nuddea, Jessore, and Khulna. Not even the oldest men living have seen a disaster like this within the last fifty years. Since the disastrous flood of 1885 (corresponding to 1292 B.E), there have been floods of greater or less severity in the country almost every year, but the floods of this year have surpassed all previous floods, not excepting the floods of 1885. The flood, during the last five or six years had greatly injured the crops, and people were, therefore, already in distressed circumstances, and the flood of the 25th August last, by washing away everything and completely drowning the standing crops, has utterly confounded them. The despair of the poor peasants, under these circumstances, can be better imagined than described. The miserable condition to which they find themselves reduced is such as to draw tears to the eyes of those that witness it.

The distress caused by the breach in the Damuda embankment is nothing compared with the sufferings which have been caused by the breach in the Lalitakuri embankment. It is hoped that the benevolent public, who earned the everlasting gratitude of suffering humanity by making donations of money for the relief of the Burdwan peasants some years ago, will now come forward with similar donations for the relief of the people of the eastern districts. It will be hard to save people's lives without Government aid, but that will be some time in coming, and in the meanwhile the flood-stricken people must be kept alive by public charity.

BANGABASI.

Flood and distress.

42. The same paper has received accounts of flood and distress from the following

places:—

Place.				District.
Hanskháli	...	...	...	Nuddea.
Krishnagunge	...	...	...	Ditto.
Gájná (Krishnagunge)	...	...	...	Ditto.
Kalyanpore (Silaidaha)	...	...	...	Ditto.
Bádkulyá	...	...	...	Ditto.
Dharmada	...	...	...	Ditto.
Mátiari	...	...	...	Ditto.
Mirpore	...	...	...	Ditto.
Umarpore (Hanskháli)	...	...	...	Ditto.
Damurhudi	...	...	...	Ditto.
(This includes 47 villages, all of which are under water.)				
Sarsuna (Magura)	...	...	...	Jessore.
Jagadal (ditto)	...	...	...	Ditto.
Baráidaha (Bagura)	...	...	...	Ditto.
Mirzapore (Barna)	...	...	...	Moorshedabad.
Somepara (Sakhipore)	...	...	...	Ditto.
Goas	...	...	...	Ditto.
Patsuri	...	...	...	Burdwan.
Nabagram (Cutwa)	...	...	...	Ditto.

Place.			District.
Mulgram (Chatmohar)	...	...	Pubna.
Narayangunge	...	...	Dacca.
Mriga (Netrakona)	...	...	Mymensingh.
Ujanchar	...	...	Tipperah.
Syamnagur (Garbeta)	...	...	Midnapore.
Purneah.			

43. The *Hitakari*, of the 30th August, says that the distress prevailing in the Kushtea and Chuadanga sub-divisions of the Nuddea district passes all description.

HITAKARI.
Aug. 30th, 1890.

Flood and consequent distress in the Nuddea district.

There is some rice and jute still in the western part of Kushtea, but in Kumarkhali and in places within the jurisdiction of the Bhaluká thana everything has been washed away by the flood. The railway line has been the cause of the ruin of thousands of villages on its north side. The flood-water of the Padma met with a check at the railway line and rushed back deluging the villages mentioned above. The culverts under the railway line for the passage of water are too few in number to allow of so large a body of water passing out. But they nevertheless afford a passage to a quantity of water sufficient to deluge also the villages on the southern side. Only the *aman* crop is visible in some places on this side, and the *aus* is completely destroyed. There is water in all the houses. The cattle have been washed away, and those that have not been washed away are dying of starvation. The price of rice is rapidly increasing. There was a fair jute crop, but jute is not selling at a good price. All this will give a clear idea of the distressed condition of the poor peasants. Beggars and infirm people are dying of starvation in large numbers. Though famine has not yet made its appearance, yet there is no denying that great scarcity is prevailing. The poor are in great straits. Flood-water has invaded the town of Kumarkhali itself.

In the Chuadanga sub-division all the villages have been flooded except only some villages within the jurisdictions of the Jibannagore and Kalupola thanas. The *aus* crop, the staple produce of the sub-division, is completely destroyed; and the people are living chiefly on imported rice which is itself selling at a very high price. Any falling off in the import of rice will cause famine in the sub-division. The water is rising rapidly and people are saying that a rise of half a cubit more will bring about a repetition of the disasters of 1881. Houses are falling down, and the villagers with their cattle are seeking shelter wherever they can find a spot of high, dry land. The peasants are literally without any resource, the yield of the crops being only an eighth part of the usual outturn. They are not getting loans.

The town of Chuadanga itself is in a miserable condition. Water has risen to a height of one foot on the road between the market and the railway station, and the road between Meherpore and Alokdia is completely submerged. Houses in Daulatdiar, Hatikala, Alokdia, and two or three other villages on the western side of the river have been encroached upon by the water. A similar fate has overtaken the munsifi building, the court-house, the dák bungalow, the post office, the school building, the local bench office, and the charitable dispensary in Chuadanga.

Mr. Glazier, the Magistrate of Nuddea, visited parts of Chuadanga and Kumarkhali. The District Engineer of Nuddea is making enquiries through his overseer. If the District Engineer causes some canals to be excavated for the escape of water and builds some new embankments, a good deal of the crops of these parts may be saved every year.

SANJIVANI,
Aug. 30th, 1890.

44. A correspondent of the *Sanjivani*, of the 30th August, says that the people of the Dacca district had no sooner begun to feel relieved on the floods giving signs of subsidence than a sudden rising of the water on the 19th August last revived their sufferings. The floors of

Flood and distress in the Dacca district.

DAINIK-O-SAMACHAR
CHANDRIKA,
Aug. 31st, 1890.

houses are again under water, and prices of rice and other articles have risen enormously. But no official has yet visited the distressed places.

45. The *Dainik-o-Samachar Chandriká*, of the 31st August, says that Sir Steuart Bayley, who is now on tour in the west of Behar, must have heard of the floods

and seen with his own eyes something of the distress of the people. There have been floods in Behar too. Will not the *Rhotas* now steam at full speed down the Bhagirathi? Will it not move swiftly towards the Lalitakuri embankment?

Already news of distress are being heard from all sides. Both Indians and Anglo-Indians should afford help in this time of danger. But it is Government that should lead the way in the matter of relief. The efforts of no particular community will be of any avail. Money is required to provide the distressed people with food, clothing, and houses. Many cultivators will want bullocks and ploughs.

The ripe *aus* crop has been destroyed by the flood. The *aman* crop too is about to be destroyed. Famine stares people in the face. The crops in the Nuddea district have been destroyed for the last five or six years in succession. Every one should offer help in this time of distress. India will not in all probability go to rack and ruin if discussions about congresses and conferences and the age of consent are put off for some time. The time will not be ill-spent if during Bhadra and Asvin the men of light and leading in the country think of nothing else but how the ten or twelve lakhs of Bengalis, who are too humble to take any part in the congress movement or in social reforms, can be saved.

Will no adequate arrangements be made for the relief of the distressed people? There will be no expiation of the sin of those who, though able to help, shall look silently on while ten or twelve lakhs of people are suffering the acutest distress or are even dying of starvation. The writer requests Lord Lansdowne and Sir Steuart Bayley to shake off their apathy.

SOM PRAKASH,
Sept. 1st, 1890.

46. A correspondent of the *Som Prakash*, of the 1st September, complains of excessive floods in the Ranaghat sub-division of the Nuddea district. Tarapur, Gazipur, Aisatala, Chengdar, Ghughuragachi, Bahiragachi, Kalupur, Dalobori, Bagade and

Floods and distress in the Ranaghat sub-division of the Nuddea district.

other villages within the jurisdiction of the Ranaghat thana; Paradanga, Mukurdanagar, Gouranagar, Chilamari, Khayasmari, Chandumari, Isvaripur, Rayadanga, Priyanagar and other villages within the jurisdiction of the Chakdaha thana; and Sahebda, Methidanga, Nirsinghapur, Bublaori, Manicknagar, Media, Lakshmipur and other villages within the jurisdiction of the Santipur thana are very nearly flooded. The condition of men and cattle in these villages is extremely miserable. Many are living on one meal a day. Vegetables are well nigh destroyed. The huts in many places have given way. Jute and paddy worth lakhs of rupees have been destroyed. The breach of the embankment at Gar, near Santipur, having given way, the paddy crop over three or four thousand bighas has been destroyed. The people are in fear of scarcity and are living on bare rice and salt without any curry.

VI.—MISCELLANEOUS.

ARYAVARTA,
Aug. 23rd, 1890.

47. The *Aryavarta*, of the 23rd August, says that the British rule in India is gradually assuming a despotic character, and it is to be feared that in few

years more the English will rule the country with an iron hand. Cases like the one which occurred at Dum-Dum a few months back are becoming very frequent, and even the Parliament refuses to do justice in such cases.

48. The *Burdwan Sanjivani*, of the 26th August, says that the Magistrate of Burdwan having reported the breach at Lakra to the Lieutenant-Governor, His Honour, who is a kind-hearted man, has ordered

The Bandhagacha breach in the district of Burdwan.

the breach to be closed. But no step has been taken to close the breach at Bandhagacha, which is a very deep one and is doing great mischief to the villages within the jurisdiction of the Rayna thana, a list of which was published in this paper's issue of the 15th July (see R. N. P., July 26th, paragraph 51). The water flowing through the breach is destroying the properties of thousands of men. The crops standing on the fields are partly submerged and partly covered with a layer of sand. The stored grain is well nigh exhausted and the entire outlook is gloomy. The Magistrate is requested to inspect the condition of the people and to save them by causing the breach to be closed. The cost of closing it will not exceed Rs. 1,500. If this petty expenditure is not now incurred, it will be necessary to spend money like water in order to save people from the future inundations of the Damodar.

BURDWAN SANJIVANI,
Aug. 26th, 1890.

49. The *Hindu Ranjika*, of the 27th August, says that the enmity between the Hindus and the Mahomedans is daily increasing. They do not now remain content with harbouring ill-feelings against

The Hindus and the Mussalmans in Bengal.

each other in their hearts, but seek opportunities for giving expression to those feelings in acts of open hostility. And the writer is of opinion that in the quarrels which have up to this time taken place between the two peoples, the Mahomedans have invariably taken the offensive. The writer has come to this conclusion from a consideration of the circumstances attending the disturbances that lately took place at Aligurh and Durbhunga. The conduct of the Mahomedans of Chakkanu in the Nowgaon sub-division of the Rajshahye district would have led to serious consequences if the Hindus of the place had not shown praiseworthy forbearance. The writer then says that a consideration of the Kakartala case in Beerbhoom will show upon what slight grounds the Mahomedans generally insult the religious feelings of the Hindus. It transpired from the evidence of witnesses in this case that the Mahomedans while defiling the god did not hesitate to use language which was calculated to be extremely painful to the Hindus. One of the perpetrators of the crime, for instance, said, addressing the god, "you have not been long anointed with oil and vermilion, let me anoint you with cow's blood." Another Mahomedan called upon the god to break his neck, if he had the power, for throwing cow's blood on his altar. It is a wonder that the Hindus bore such language quietly. Such things happening in certain places would have led to fatal consequences. The Joint-Magistrate who tried the case acted very improperly in letting off the culprits with light punishments. Such leniency will be very mischievous to the country.

HINDU RANJIKI,
Aug. 27th, 1890.

50. The *Samvad Prabhakar*, of the 29th August, says that, considering how well Lords Ripon and Northbrook have studied Indian society, it is rather surprising to find their names on the Committee

Lords Northbrook and Ripon and Indian reform.

for Indian reform. Mr. Malabari may cry for reform all his life, but his reform will never be a thing accomplished. It is probable that some busy bodies have got their Lordships to lend the support of their names to the cause of reform without letting them know the real character of the reforms which Mr. Malabari proposes. The writer feels sure that their Lordships will retrace their steps as soon as they find out that not a single Indian supports Mr. Malabari's reform proposals.

SAMVAD PRABHAKAR,
Aug. 29th, 1890.

51. The *Surabhi-o-Pataká*, of the 29th August, refers to the Cawnpore assault case, and says that though a gentleman was beaten in broad daylight and the

Sir Auckland Colvin and the Cawnpore case.

SURABHI-O-PATAKA,
Aug. 29th, 1890.

Magistrate took no notice of the case, even when he was informed of it, and though the police did not even stir in the matter, still the Lieutenant-Governor of the North-Western Provinces did not think it necessary to order a special enquiry into the affair. That no enquiry was ordered in this case is because the person assaulted was a native. Heaven and earth would have been moved if the assault had been committed even on a low-born Eurasian. Such Lieutenant-Governorship as Sir Auckland Colvin's cannot be brought to its senses by means of written reports, but by thrashing in broad daylight.

SCRABHI-O-PATAKA,
Aug. 29th, 1890.

52. The same paper says that quarrels between Hindus and Mahomedans on account of slaughter of cows by the latter are unfortunately becoming more and more serious every year. Secret wire-pulling by high Government officials may have something to do with it. The Durbhunga cow-slaughter case is then referred to, and the following remarks are made:—In this case the Hindus asked the Mussulmans to kill cows in a spot secluded from their view. But the latter, encouraged by the rulers of the country, slaughtered cows upon a public road. Mr. Faulder, Magistrate of Durbhunga, has taken the side of the Mussulmans and arrested some 10 or 12 Hindus. He has in his evidence before the Joint-Magistrate, to whose file the case has been transferred, acquitted the Mussulmans of all blame in the matter. The Magistrate himself is virtually both complainant and witness in this case.

SAMAYA,
Aug. 29th, 1890.

Sir Auckland Colvin and the Cawnpore case.

53. The *Samaya*, of the 29th August, has the following on the enquiry into the Cawnpore

assault case:—

It is the rule with all civilised and good Governments to enquire of their own accord into all grave charges brought against their high officials. But Sir Auckland Colvin is by no means willing to follow this rule in the Cawnpore case. He is very anxious to protect Mr. Wright and the police kotwal. His Honour says that, now that Mr. Wright has been transferred, the memorialists can bring a case against the kotwal. But though Mr. Wright has been transferred, who shall say that the present occupant of his post is a model civilian, or that if a suit is brought against the kotal no attempt will be secretly made to help him? The memorialists wanted to know whether the police or the Magistrate was in any way connected with the assault which was committed on Hridaya Narayana, and whether or not they acted illegally in not instituting an enquiry into the assault. And these are points which the prosecution and punishment of the *budmash* who committed the assault would not have in any way cleared up. Under these circumstances, Sir Auckland Colvin should have granted the prayer of the memorialists. The memorialists will now appeal to Lord Lansdowne, and though nothing will come of that appeal, still the writer thinks that an appeal ought to be made.

SAMAYA

54. The same paper has learnt that, in answer to Maharaja Dhulip Singh's letter asking Her Majesty's pardon, the Queen-Empress has expressed her willingness to pardon the Maharaja on condition of his giving up all claim to the sovereignty of the Punjab or any part thereof. This answer, if it has been really given, has not been worthy of the Queen-Empress. But perhaps Her Majesty is not to blame for giving this answer, for if she has given it, she has done so at the advice of her Ministers. The Ministers know well that the English annexation of the Punjab was a wholly indefensible act, and they want to give it a colour of justification by making the Maharaja Dhulip Singh forego all his claim to the sovereignty of that province. They take advantage of the helpless condition of the Maharaja to gain this object. It is not known whether the Maharaja Dhulip Singh will accept the proposed conditions, but even if he does accept them, the blot of the Punjab annexation will not be

removed from the page of history. By annexing these conditions to its offer of pardon the British Government has added one blot to another in this Punjab affair.

55. The *Sudhakar*, of the 29th August, says that the Mussulmans of Rajshahye having killed a cow in defiance of the Magistrate's order prohibiting them to do so have been indicted by the District Magistrate and some of them have been already sent to hajut. The only Mahomedan pleader of the Rajshahye Bar, Maulavi Abdar Rahman, B.L., has taken up the case of his coreligionists, and but for him the defendants would have remained unrepresented at the trial. The Mahomedan inhabitants of fourteen villages are implicated in this affair. The courage of these Mahomedans, and their determination to sacrifice their all in upholding the cause of their religion, are really praiseworthy. The Mahomedans must make a firm stand at this juncture when their religion and religious rites are in jeopardy. The writer, in conclusion, calls upon the whole Mahomedan community to take up the cause of the Rajshahye Mahomedans now on their trial before the District Magistrate.

SUDHAKAR,
Aug. 29th, 1890.

56. The same paper says that the evidence of Mr. Faulder in the Durbhunga cow-killing case conclusively proves the Hindus to have been the aggressors. The Hindus were in fact guilty of the most culpable insolence and insubordination. Their turbulent conduct on the occasion showed that they thought that they themselves were the real rulers of the country, and the District Magistrate was a man beneath their notice. And if the Mahomedans too had given free vent to their feelings, who can say that Durbhunga would not have been deluged that day with the bright-red blood of the Hindus? The Mahomedans did not take the offensive, as is attempted to be made out by the *Dainik-o-Samachar Chandrika*, nor did they attack the aggressors when they were themselves attacked by them. It was the Hindus who came with a set purpose to attack the Mahomedans, and caused severe bodily injuries to them. The *Dainik* is throwing the blame on the Magistrate, Mr. Faulder, too, but it is hoped that Government will take a right view of the matter, and teach the Hindus a proper lesson for their lawless conduct.

SUDHAKAR.

57. The following is a translation of an article in the same paper, headed "What is to be done now?" :—

SUDHAKAR.

The crisis has arrived, and it will not do to remain silent any longer. The cloud of misfortune is fast thickening round the Mahomedans, and their own indolence, want of energy, and worthlessness are hurrying them on towards the gulf of ruin. It is not quite a century since the Maharaja Ranjit Singh insulted the Mahomedan religion and provoked its followers to take up arms against the Hindus. On that occasion the Mahomedans, under the leadership of Maulana Syed Ahmed, revenged the wrong that had been done to them by killing thousands of Sikhs. Later on, some fifty years ago, the oppression committed by the Hindu zemindars of Narikelberia in the 24-Pergunnahs was revenged by the Mahomedans under the leadership of Titoo Mir, their Pir : Under Titoo Mir they proclaimed a "jihad." This jihad was not quenched in the warm Hindu blood alone ; as a result of the Government's carelessness, many a white man had to sacrifice his life in this great conflagration. And for the next fifty years the Hindus did not dare to meddle with the Moslem religion. But for the last two or three years the Hindus have again taken to insulting the Mahomedans on the score of their religion. The Hindus can no longer bear to see the killing of cows by the Mahomedans, and men like Sriman Swami, not to speak of some Mahomedans unworthy of the name, have appeared on the scene in the character of well-wishers of the bovine race. The Hindus are oppressing the weak Mahomedans by all sorts of means. During the last Eed festival overt attacks were made

An appeal to the Mahomedan community for the protection of their religion.

upon the Mahomedan religion, and the flood-gate of oppression was opened upon its followers throughout the country. The letters that have been received by the editor in this connection will, if published, occupy more than ten times the space at his disposal. In Durbhunga the Hindus oppressed the Mahomedans most unjustly. In Rajshahye the District Magistrate, incited by the Hindus, has brought about a most unexpected occurrence. And in several other places violence was done to the Mahomedans in a greater or less degree. In all these instances the Mahomedans were the party who suffered violence and oppression, because the Hindus came prepared against them. If the case had been otherwise, a violent struggle would have taken place between the two parties in everyone of these instances. Several powerful Hindu zemindars of Bengal, among whom are the following, have prohibited the killing of cows by their ryots :—

The Raja of Bhawal	...	...	} In the Dacca district.
The Hindu Babus of Bhagyakul	...	...
The zemindars of Bikrampore	...	...
The zemindars of Kágmári, Muktagachá and other places.	...	...	In the Mymensingh district.
The Narail Babus of Jessore.	...	...	In the Rajshahye district.
The zemindars of Putia	...	...

All these zemindars are throwing obstacles in the way of the Mahomedans performing their religious rites and ceremonies, and are thus converting the country into a "Darul Hárab" (or a country where the Mahomedans are not permitted to live according to the precepts of the Koran). Nay, they are committing the most fiendish cruelties on their Mahomedan ryots on account of cow-slaughter. And the enlightened portion of the Hindu community, namely, the lawyers, doctors, deputy magistrates, mukhtars and clerks, though themselves beef-eaters, are following the lead of these zemindars, and have inaugurated an era of violence. The Mahomedans, though thus insulted and oppressed, get no redress in the courts of law. And the consequence is that these oppressions are increasing in violence every day. And seeing how the Hindus are escaping unpunished, it is not an idle conjecture that their interference with the Mahomedan religion will go on increasing until they have succeeded in banishing the Moslem faith from the country. Brother Mussulmans! will you not rise from your sleep even now?

The British Government itself never interferes with your religion, but its Hindu subjects are outraging your religion in every possible way with a view to its utter destruction; and will you still look on in silence? Are the noble precepts of Islam wholly effaced from your minds? Is the glory of Islam destined to be tarnished in your hands? And are the Mahomedans to forsake to-day that noble religion for the preservation of whose purity they once shed their heart's blood, and which is bound up with their very being, and for which they once gladly laid down their lives in the belief that death for religion's sake is the surest way to heaven? Brethern! pray do not keep yourselves silent any longer like so many dolls. Do not brook in silence the insults that are being offered to your religion. What shall your very existence signify if your religion ceases to exist?

It will be a more fortunate thing for you to be struck down by the thunderbolt and thus to close the drama of your lives, than to survive the destruction of your religion.

Ye Mussulman zemindars! rise but for once from the sea of luxury in which you are immersed, open your eyes but for once, and remember but for once the glorious past of your nation and gird up your loins to protect your faith. Ye Mahomedan lawyers! know that it is to you that the Mahomedan community looks for its future welfare. And you, educated Mahomedans, stretch your arms to protect your religion. And you, rich Mussulmans! make a good use of your wealth when your religion is in danger. If your vast wealth fails to preserve the sanctity of

your religion, then fie to your wealth and fie to your very lives. Unite among yourselves and make your grievances known to the Government; save the oppressed Mahomedans from their oppression, the Hindus; and make "vengeance" your motto. Be one and all inspired by the feeling of fraternity which was the sacred inspiration of Mahomed himself, and stand united. Gird up your loins as best you can, and sacrifice all your earthly treasures in defending the glory of Islam. Surely the kind-hearted British Government will be moved by the tears of twenty millions of its Mahomedan subjects, and will take steps to protect their religion. And if it is not roused to action, sacrifice your very lives for the sake of your religion. And if you fail in your purpose, you are not worthy of the name of Mahomedan.

Bengali Mussulmans! unite among yourselves at this crisis, in order to determine the course which is to be followed, and to proclaim victory for Islam. Get yourselves ready to cut off the sinful hand of the violator of your faith and to dash his head to pieces. Take the help of spiritual power and the Almighty God will certainly crown your efforts with success. Pray, do not remain inactive any longer.

58. The *Uluberia Darpan*, of the 30th August, says that Ampta, in the district of Howrah, is a place of

The village of Ampta in the district of Howrah.

considerable importance. It has a bazar, a Munsif's court, a police-station, a registry

office and a high class English school. Court work and other business bring a large number of people here every day. But no step has up to this time been taken to improve its grossly insanitary condition. Its roads are so full of filth that they often become impassable. Cholera often breaks out here. Unless a third class municipality is established, or the provisions of the Lodging-house Act are enforced in this village, its sanitary condition will not improve. It is hoped that the local munsif and the pleaders of his court will consider this point.

ULUBERIA DARPAN,
Aug. 30th, 1890.

59. The *Saraswat Patra*, of the 30th August, says that ill-feeling between the Hindus and the Mussulmans is daily increasing. Formerly the two peoples,

The Hindus and the Mussulmans.

far from having any hostilities with each other on the score of religion, were known each to observe various religious rites of the other. The Mussulmans did not insist on cow-slaughter, and the Hindus did not set themselves heart and soul to prevent cow-slaughter where cow-slaughter was intended. But, strangely enough, the religious zeal of both the peoples has now become a little too fervid. The Mussulman can now, on no account, dispense with his religious ceremony of sacrificing cows, nor can the Hindu now exhibit his wonted forbearance in the matter of cow-slaughter. This cow-slaughter is only the apparent cause of the present ill-feeling between the Hindus and the Mussulmans. The real cause is to be found in the re-awakening of religious antagonism between the followers of the two religions. But who has revived this antagonism? The congress-hating Anglo-Indians and some officials too. Ill-feeling of the same kind existed in olden times between the Kauravas and the Pándavas. The blind King Dhritarastra made light of it at first. He suffered the poisonous tree, that he might have trampled under foot while yet a sapling, to attain large dimensions. Sakuni, Duhsasana, Karna, all combined to water the sapling and favoured its growth. They had not all the same object in view in helping to bring about a quarrel between the descendants of Kura and Pándu. Some of them wished to see the downfall of the Kauravas and some the destruction of the Pándavas. The tree of poison at last began to bear fruit. The Kauravas and Pándavas were divided amongst themselves and took up arms against each other. The breach between them was now so wide that neither Bidur nor Vishma, nor the very incarnation of Vishnu himself, had power to repair it. It is true the wicked desire of Karna and Sakuni was

SARASWAT PATRA,
Aug. 30th, 1890.

gratified, but its gratification cost them their own lives and the lives of all their friends and relatives too. It was not in their lot to reap the harvest of which they had sown the seed. Those Sakunis and Karnas, therefore, who are fanning the fire of race-antagonism between the Hindus and the Mussulmans into a flame, should take a lesson from the story of their prototypes in the *Mahabharat*, or a fate similar to that of Karna, Sakuni and the rest of that wicked lot will overtake them. That is to say, they will themselves be burnt to ashes in the fire which they are kindling with the view of destroying the Hindus and the Mussulmans.

It is hoped that the Government will, by putting down the Sakunis and Karnas of the present "yug" (era), destroy, before it is too late, the tree of poison which they are helping to rear.

BENGAL EXCHANGE
GAZETTE,
Aug. 30th, 1890.

The Lieutenant-Governor on tour.

60. The *Bengal Exchange Gazette*, of the 30th August, asks—Does it behove His Honour the Lieutenant-Governor of Bengal to make a holiday tour in Behar whilst the people of Jhenidah and Kushtea, in the Jessore and Nuddea districts respectively, are on the verge of ruin from the effects of the floods?

BENGAL EXCHANGE
GAZETTE.

61. The same paper says that the people of India are very unhappy under the administration of Lord Lansdowne for the following reasons:—

Lord Lansdowne's administration.

- (1) Human rākshasas like Luson are being promoted.
- (2) Murders of natives by Europeans are increasing. These murders will be so many memorials of His Lordship's administration.
- (3) The Anglo-Indian community have, under His Lordship's administration, again begun to conduct themselves in a high-handed manner—witness the indigo-planters of Jessore.
- (4) The rigour of the Cattle Trespass Law is about to be increased.
- (5) The Coolie Emigration Law appears to have been made more stringent. This law gives indirect encouragement to the sale of slaves.
- (6) The jury trial system, which is the corner-stone of England's liberty, is about to receive a fatal blow in this country under His Lordship.

It seems that Lord Lansdowne does not consider the Indian people to belong to the human species. It is also to be remarked that during His Lordship's rule the Queen's Proclamation is being violated at every step.

BANGABASI,
Aug. 30th, 1890.

62. The *Bangabási*, of the 30th August, says that great irregularity

Toll collection in the rivers of the Nuddea district.

prevails in the collection of tolls on the rivers in the Nuddea district. On some rivers tolls are not collected for miles, whilst on others they are exacted even twice within a shorter distance. Great oppression is also being committed by the toll-collectors on the people now when the whole country is lying under water and boats are the only means of communication from one place to another, however near or distant. An enquiry is solicited—a public enquiry and not a private one. A private enquiry will fail to bring all the circumstances to light.

BANGABASI.

63. The same paper publishes the following letter written to his

A coolie lad's letter to his mother.

mother by one Suryanarayan Mitra, a Kyastha lad of 15 or 16, who is a resident of the Bankoora district, and who has been enticed away as a coolie to a tea-garden in Cachar:—

"Mother! my *pranam* to you. How is my uncle and how are you? I have fallen into great difficulties here. On my way home from Purulia I got down from the train at Raneegunge to have some refreshment. At that place a Baboo told me to remain with him as his

servant. I asked him what pay he would give me, upon which he said that he would give me a pay of Rs. 5 per month if I became his servant. I told him that I wished to go home once, upon which he asked: 'Will you come to serve after I have appointed another man? Serve me from to-day.' I therefore remained. He told me that he would give me a pay of Rs. 8 if I went to Dhubri. A sahib said to me at Raneegunge, 'Go to Dhubri. You will have to change your name there, and when you have changed it you will be admitted into Government service. Go there without delay. I shall provide you with a post there.' I asked him whether he intended to send me to Cachar, upon which he said, 'You come of respectable parents. Can you believe that I will send you to Cachar? Come! I shall accompany you as far as Burdwan and then I shall return.' I asked him, who will pay our expenses? He said that the chaprasi who would accompany us would pay all expenses, and no expenses would be grudged, and he again told me to go. I arrived at Dhubri. He kept me there for two days. After three days he told me to go with him to see a steamer. Shortly after he told me, 'Come, let us take a short trip in the steamer.' I agreed. After getting me into the steamer he said, 'Wait a little. I shall come back in a short time.' I heard afterwards that the steamer was bound for Cachar and that I was being transported there. I have arrived in Cachar. I am in great distress and have got fever. I have to dig in the tea-garden while suffering from fever. If I rest for a short time, I am struck with a whip. I am made to work while in fever. I shall live only if you get me out of this place. If you don't I shall either drown myself in a river or cut my throat with a knife. Please send me some money—not less than Rs. 10. If you have no money with you, borrow some without fail. If I live I shall return the money. Please reply to this letter soon. If you make any delay in sending a reply, I shall die. If you send the money I shall get it and I shall then devise some means of escape. I shall send a reply immediately upon my receipt of the money. Please send me an unpaid letter. In that case I shall receive it and go. Will my uncle kindly go to Raneegunge? Let him go there if he wants to save me. If you write a letter to Mr. Sauval I shall go. If he does not write a letter please publish a descriptive roll. I no longer bear my former name. I have been put down as Kalachand Kamar and my father as Biswambhar Kamar. We have come here in a body of three. My two companions are Kamini and Damini. I have described myself as a resident of thana Jhalda in the Purulia district. We have been transported by Nagendra Dutta. Please send me Rs. 10 without fail. My name is Kalachand Kamar and my father's name is Biswambhar Kamar. The two who have come from Purulia are Kamini and Damini. Both of them are *Bauris*.

"Barachhabri tea-garden from the Neumaligar post-office.

"I, Kalachand Kamar, live at the residence of Mr. Hek, where I shall receive the letter."

This letter has been submitted to the Magistrate of Bankoora, who has informed the Chief Commissioner of Assam of the facts of the case. But though a pretty long time has elapsed since the Chief Commissioner was informed of the matter, no steps have yet been taken to deliver Suryanarayan. Suryanarayan is now serving as a coolie in Assam, and his helpless mother is half dead in Bankoora. We hope that Suryanarayan will soon be able to return home, and that Government will take steps to prevent the recurrence of such cases. There is nothing which coolie recruiters are not capable of.

64. The *Sanjivani*, of the 30th August, says that the condition annexed to Maharaja Dhuleep Singh's pardon amounts after all to an admission on the part of the British Government that Lahore and the Punjab so long really belonged to

SANJIVANI,
Aug. 30th, 1890.

Maharaja Dhuleep Singh's pardon.

the Maharaja. Everybody knew that they belonged to His Highness, the English Government having stolen them from him while acting as his guardian during his minority. The Government will now enjoy with a clear conscience what they have so long possessed by right of might only.

SANJIVANI,
Aug. 30th, 1890.

65. Referring to the appointment of a Christian widow in Rawal Pindi to the post which fell vacant by the death of her husband, the same paper says that none but the British Government could have shown such generosity. The favour done to the widow will save her family from the starvation to which it would have been otherwise doomed by the death of its head. Government is entitled to the best thanks of the country for making this appointment.

SANJIVANI.

66. The same paper says that the military college proposed to be established in this country by the Parsis in honour of the Duke of Connaught, and which received His Royal Highness' sanction, has been objected to by the Government of India. In making their proposal for the establishment of a military college, the Bombayites did not aim at any higher preferments than subadarships and ressalidarships, to which respectable natives have already a claim, provided they have served for a period in the ranks. All that they wanted was that Government should give such appointments to persons trained in the college without requiring them to serve as common soldiers first. This last condition stands in the way of respectable people entering the military service, and the Government's rule about appointing respectable natives as subadars and ressalgars has therefore been a dead letter. The Government is just now labouring under a fear of the educated native, and that fear had perhaps something to do with its refusal to grant the permission asked for by the Parsis. The same fear, it is supposed, leads the Government to keep native enterprise in check in every direction, although such check cannot but be productive of mischievous consequences. The Indians do not aspire to generalships or lieutenantships; they only want to get the posts to which they have already a claim not by means of service as common soldiers, but in virtue of a good military training received in a military college.

SANJIVANI.

67. The same paper says that since the amalgamation of the India General and River Steam Navigation Companies for the conveyance of the Assam Mail, the separate accommodation for third class female passengers in the Mail steamer has been abolished. This has caused great inconvenience to the Bengali passengers, who, for want of such accommodation, are prevented from taking their wives with them. A petition has been submitted to the amalgamated Companies and if that fails to produce any effect, the matter will be brought to the notice of the Chief Commissioner of Assam and the proprietors of the Company in England.

The Assam Mail steamer.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 2nd, 1890.

68. The *Dainik-o-Samachar Chandrika*, of the 2nd September, says that before the arrival of the English in this country there were frequent quarrels between the Hindus and the Mahomedans. Those quarrels ceased after the establishment of English rule. And so long as the English kept the Mahomedans in check, no collision between them and the Hindus took place. But the English officials are now giving undue indulgence to the Mahomedans, even to the extent of conniving at their unjust acts. And it is perhaps owing to this that quarrels between the Hindus and the Mussalmans are again increasing. In the opinion of many the officials of Government are to blame in the matter. The writer will not refer to the old Punjab case; he will not relate the thrilling incidents of the Rhotak riots; he will not trouble his readers with a description of the pranks played by Major Rennick. It is well that these

Quarrels between Hindus and Mussalmans.

matters should be hushed up. But on the occasion of this year's *Bukreed* events still more dreadful than these have taken place, and the Mahomedans have wounded Hindu feeling much more grievously than they did on any previous occasion.

The writer will not allude to the Belgaum case in Bombay. In that case the Mahomedans opposed the celebration of a festival by the Hindus, and a murderous affray took place. But it is the Hindus who are undergoing punishment and are being exercised by the fear that they will have to bear the expenses of an extra police force. Quarrels used to take place now and then between the Hindus and the Mahomedans in the North-Western Provinces, the Punjab, Bombay, Madras, and other places, but in peaceful Bengal a good understanding has all along existed between the 100 peoples. In Behar quarrels between them were less frequent than they are now. And in Bengal, too, quarrels between the two peoples have now begun to take place. The Nattore affair has not yet grown old. There the Mussulman ryots of a Hindu zemindar, disregarding the orders of the latter, began to slaughter cows. It is not difficult to see which party was to blame in this. It cannot possibly be in accordance with justice or *dharma* that the bull set free at a Hindu *sradh* should be killed and eaten by Mussulmans. An act of this nature was also attempted within the Hindu zemindari of Putea. At Kankartala, in the district of Birbhum, the Mussulmans have slaughtered a cow in a Hindu *devasthan*, smeared the image of the goddess there with cow's blood, and surrounded it with cow's flesh and cooked and eaten cow's flesh there. The Mussulmans of Bengal were never before found to commit such demoniacal acts of oppression. Has the disease which used to prevail only in the Punjab and the North-Western Provinces been communicated to Bengal? Dreadful scenes are still being enacted in Durbhunga. There, too, the Mahomedans attempted to kill cows within the Hindu quarter and the Hindus opposed them. The English Magistrate sided with the former. Hindu feeling was deeply wounded. A great act of oppression was committed on the Hindus the other day by demolishing a Hindu temple in Durbhunga. This time a quarrel has taken place there between the Hindus and the Mussulmans, and the Magistrate, Mr. Faulder, has fomented this quarrel. It seems as if the disgrace of Mr. Beadon has so exasperated Mr. Faulder against the Hindus that he is impelled to commit oppression on them. Both the Hindus and the Mussulmans joined in the quarrel, but the Magistrate has arrested only the Hindus. This proves his partiality to the Mahomedans.

Though cow-slaughter breaks the heart of a Hindu, still it is not to be expected that the Mussulmans will cease killing cows. It will be enough if they only kill cows in such a manner as not to offend Hindu feeling or to inflame the Hindu mind. The Mussalman can easily do this and the authorities can easily compel them to do it. A Bengali newspaper edited by a Mahomedan is week after week exciting the Mahomedans. The writer warns the hotheated young editor against what he is doing. Every old and experienced Mahomedan is sorry and annoyed at the way in which the young Mahomedan editor is exciting his coreligionists by reminding them of the story of Titu Mir. Nawab Abdul Lutif and the other leaders of the Mahomedan community are asked to take remedial measures. The young editor is also trying to excite the Mahomedan zemindars against the Hindus. And every experienced official must admit that mischief may result from such inflammatory writing. Experienced Mahomedan gentlemen should not therefore encourage newspapers like the above. Perhaps the knowledge that the officials of Government often take up the side of the Mahomedans in their quarrels with the Hindus has encouraged the shortsighted young editor to proclaim a *jehad* in so plain a manner.

Inexperienced Government officials may desire to see quarrels between the Hindus and the Mahomedans, but the farsighted Government

cannot possibly approve of such quarrels. Such being the case, it is the duty of Government to punish the official who shows partiality to any party in quarrels between the two peoples. Mr. Faulder, Magistrate of Durbhunga, is an official who is guilty of such partiality. As the Hindus in India number 20 crores, whilst the Mussulmans are less than 5 crores, the latter cannot be gainers by these quarrels. And the interests of the two peoples being identical under the English rule, it is but proper that a perfectly good understanding should exist between them. If they quarrel, both of them will lose. The forbearance of the Hindu is proverbial, and the writer requests him to be still more forbearing. It is the duty of everyone to see that no quarrels take place between the two peoples and that no opportunity is given for such quarrels. It is the duty of all Mahomedans and of all the officials of Government not to encourage any newspaper which tries to foment ill-feeling between the Hindus and the Mussulmans.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 3rd, 1890.

69. The *Dainik-o-Samachar Chandrika*, of the 3rd September, says that in utter defiance of the order of Government the Mussulmans slaughtered cows at

Cow-slaughter at Rohtak.
Rohtak this year on the occasion of the *Bakrid* festival. The Mussulmans have slaughtered cows even in houses rented from Hindus and before Hindu temples. The streets of Rohtak were dyed red with the blood of slaughtered cows on the occasion of the festival. Such lawlessness may have been possible under Aurangzebe. How is it possible under the English rule? Last year the Magistrate Mr. Rennick espoused the cause of the Mussulmans and oppressed the Hindus. That has emboldened the Mussulmans to act so outrageously this year. But such conduct will lead to serious mischief. The Punjab is not inhabited by weak Bengalis. The Hindus and Sikhs still possess great influence there. It speaks much for the forbearance of the Hindus and Sikhs of Rohtak that they have not become frantic. But Government should beware. If the Mussulmans of Rohtak escape unpunished after committing such outrageous acts there will be anarchy in the Punjab, and it will be difficult to restrain the Hindus and Sikhs. The leaders of the Mussulman community too should beware. If any disaster occurs, discredit will be brought upon the entire Mussulman community.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 4th, 1890.

70. The same paper, of the 4th September, has learnt that Lord Lansdowne is fond of botany and has some knowledge of the science. The writer therefore expresses the hope that His Excellency will lay out a garden containing medicinal plants and herbs. The want of such a garden is much felt by medical practitioners of all classes, the kabirajes in particular.

URIYA PAPERS.

URIYA ND
NAVASAMVAD,
Aug. 6th, 1890.

71. The case of Harimohan Mahanti, which has been the cause of a good deal of sensation in the Bengal papers, has also produced some sensation in Orissa.

The age of consent.
Referring to that portion of the controversy which proposes to introduce reforms in the shape of abolishing the custom of early marriage and increasing the age of consent by girls by an act of the Legislature, the *Uriya and Navasamvad*, of the 6th August, stoutly opposes such reforms, and remarks that the isolated case of Harimohan Mahanti, who acted against the principles and practices of the Hindu religion, is not such as to admit of greater attention than what the High Court has paid to it.

UTKALDIPIKA,
Aug. 16th 1890.

72. The *Utkaldipika*, of the 16th August, is, however, of a different opinion. After pointing out that cohabitation with girl-wives before they have attained

The age of consent.

the age of puberty is sinful according to the Hindu scriptures, and that the injunctions of those scriptures are better obeyed by the Hindus of Orissa than those of Bengal, the writer goes on to argue that the exception to section 375 of the Indian Penal Code makes sexual intercourse by a man with his own wife criminal when the wife is under ten years of age, and that it would be no extraordinary stretch of their power if the Legislature were to increase the limit of age from ten to twelve. The writer also argues that enticing a female minor under sixteen years of age out of the keeping of her lawful guardian is criminal under section 361 of the Indian Penal Code, and that it would be in general keeping with the spirit of the existing law if the age of consent by girls were slightly increased.

73. Understanding that the Government of India is in a fix, not knowing whether it would be advisable to reduce the salt tax, which presses heavily on the poorer classes of the Indian people, or to listen to the demand of the officers of Government for the abolition of the income-tax, the *Dípaka*, of the 9th August, calls upon the public to support the former course and to reject the latter.

DÍPAKA,
Aug. 9th, 1890.

74. After giving the substance of the Government Resolution on the subject of the Durga Puja holidays, the *Utkaldípiká*, of the 9th August, observes as follows:—

UTKALDÍPIKA,
Aug. 9th, 1890.

“The above Resolution of Government looks like a compromise, but one fact is certain, and that is that the Chamber of Commerce have gained their object. Hitherto the grant of 12 days’ holiday was compulsory, henceforward it will depend on the pleasure of the executive. Different executive officers will hold different views, and the result will be that the holidays will be reduced time after time until they are reduced to nothing. But there is nothing to wonder at in all this. The English are a nation of traders. They must always give prominence to the wants and requirements of the trading classes and keep up their prestige. Government did not scruple to injure the State revenue by abolishing the duties on piece-goods at the request of the English traders. The English manufacturers have ruined the native manufacturers, and we are now compelled to look to foreign countries for our supply of salt, oil and clothes. Our country is thus made poor. After all these difficulties the reduction of the number of holidays is not a very great affair. On the other hand, we must look upon it as a blessing. Seeing that the happiness and advantages enjoyed by Government servants are diminishing day by day, our educated young men will learn to be indifferent to Government service and will turn their attention to trade and manufacture. With the growth of native trade and manufacture the native trading community will become stronger and they will then make themselves felt by the English traders.”

75. The *Uriya and Navasamvád*, of the 13th August, and the *Samvadvádhiká*, of the 14th August, are glad to learn that the Maharaja Dhuleep Singh has come to his senses and has applied for the Queen’s pardon. The writer hopes that pardon will be granted.

URIYA AND
NAVASAMVAD,
Aug. 13th, 1890.

76. The *Utkaldípiká*, of the 16th August, is sorry to learn that Lord Cross’s Indian Councils Bill will be abandoned for the present, and that there is no prospect of Mr. Bradlaugh’s Bill being introduced in time. The writer therefore remarks that “we lose in both ways and gain in none.”

UTKALDÍPIKA,
Aug. 16th, 1890.

ASSAM PAPERS.

SILCHAR,
Aug. 25th, 1890.

A dialogue between a master and his pupil.

77. The *Silchar*, of the 25th August, publishes the following :—

Pupil—Sir, in what relation do Englishmen stand to the people of India?

Master—The same in which the tiger stands to the lamb.

Pupil—Kindly explain this clearly.

Master—Why, you have read the story of the tiger and the lamb in the *Káthámálú*, and yet you do not understand (my answer). As tigers and bears hear of no objections and excuses, so Englishmen, too, hear of no objections and excuses; that is to say, as the tiger (in the story) broke the neck of the innocent lamb on a variety of pretexts and drank its blood, so have Englishmen broken the necks and drunk the blood of innumerable Indians. It would be a long story to recount all those things; they have recently broken the neck of Cashmere.

Pupil—How horrid! One should not therefore come near an Englishman.

Master—Yes, no one should come near Englishmen; but one cannot help coming near them.

Pupil—Must we, therefore, enter into the mouth of a tiger?

Master—Well, my child, if you do not come to them, they themselves will come to you, for it is their interest to do so.

Pupil—Then it is absolutely impossible to save oneself from their hands

Master—Yes, so it is. It is now two years since they went to the country of the Mugs (Burmese) and drank their blood after the fashion of Bhim, who tore open the breast of Duhsasana and drank his blood.

Pupil—O horror, my heart is throbbing violently in fear.

Master—Let that go, no use talking further on this subject.

SILCHAR.

78. The same paper says that the editor of the *Sudhákár* newspaper is a bigoted Mussulman and a most hotheaded man who cannot bear any unpleasant writing

by other people. He is at loggerheads with almost all his contemporaries, as if he was born to quarrel. He has his bludgeon always uplifted. He is frowning too, and vainglorious in all matters. It seems to be his desire that the Hindus and Mussulmans should beat and slay each other. He ought to give up this wicked disposition.

PARIDARSHAK,
Aug. 26th, 1890.

The Prize Memorial Fund.

79. The *Paridarshak*, of the 26th August, has the following :—

The Deputy Inspector Baboo Nabakishore Sen was the President of the Prize Memorial Committee, and a sum of money, too, it is said, is deposited in his name in the Savings Bank on account of the Memorial Fund, but nothing has yet been done to perpetuate the memory of the late Mr. Prize. Mr. Prize's name has become memorable on account of his noble advocacy of the cause of education during his stay in Assam, and it is hoped that the Fund will not be wasted in simply erecting a magnificent building in his memory. The most fitting memorial of the late Mr. Prize will be a public library in Sylhet, which will be greatly appreciated by the reading public of that place, as there is, at present, no public library there where they can usefully spend their leisure hours. The money collected may not be sufficient for the erection of a large public library, but a small library in a small building will be a very good thing to begin with.

The President of the Memorial Committee should wake to a sense of his duty and call a meeting of the Committee without further delay.

Mr. Wilson, Director of Public Instruction, Assam.

80. A correspondent of the same paper writes as follows :—

PARIDARSHAK.

Mr. Wilson, Director of Public Instruction, Assam, has recently passed the following strange order :—

“ During term a boy who leaves the Government school is not to be admitted into either of the mission schools at Maokhar, nor a boy from either of these schools to be admitted into the Government school, until further orders, the term lasts from the 17th June 1890 to the 18th May 1891.

“ N. B.—Head-master will post a copy of this in English and Khasia on the notice-board of his school.”

It is clear that this order has been passed with the view of preventing boys from leaving the Government school to join either of the Mission school. Certainly Mr. Wilson had not in view the welfare of the students themselves in passing the order, for in that case he would have passed an order which would have applied to the whole of Assam. The fact is, Mr. Wilson is doing his best to make the Shillong school a success.

If Mr. Wilson sees to-morrow that boys are coming from the Mission schools into his own, the order will, no doubt, be instantly recalled. And the words “ until further orders ” in the order published above are intended to provide a convenient loophole of that kind. The other day Mr. Wilson admitted two boys from Dacca to the Government school and restored them their scholarships which he had himself ordered to be forfeited for goods when the same boys some time back left the Government school in order to go to Dacca. The Director has, indeed, played a very successful trick upon Mr. Jones.

An order like the above could not have been passed during the administration of Mr. FitzPatrick. But Assam has now got a ruler and a minister formed in the same mould. Assam is really a non-regulated province.

Mr. Wilson's highhandedness has reached its climax. He never cares for the public good. All he wants is to have his own orders carried out at any cost.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 6th September 1890.

